

REFLECTIONS

Upon Several

Passages in a Book

ENTITLED,

The Reasonableness of a Personal Reformation,

And

The Necessity of Conversion.

With a LETTER to

Mr. JOHN GALPINE,

Concerning his Printed *Encomium*
of J. F. *Carier*

'The Speech of Dead Men commonly
'proves more Effectual, more Profitable,
'or more Dangerous, then that of the
'Living.

*Dr. HAKEWIL in the Epistle
Dedicatory of his Answer to
Dr. Carier.*

Printed in the Year, 1692.



TO THE
READER.

THO' I had much rather this Paper had been Publisht whilst that Person, whose Wicked Errors it Refutes, was Living, yet since it can be Testified by divers Honest men that it was written whilst He was Living; And since it is to Me so Evident that the Book I mention, tho it carries such a shew of Godliness, is full of Deadly Poyson to the Souls of Men, I think it my Duty to Give out to the World an Antidote Against it. I earnestly beseech the Reader to Consider that it cannot be long before He and I shall Appear before the Judgment-Seat of CHRIST to give Account of our Censures of all that we Hear, or Read.

R E-

REFLECTIONS, &c.

THE Reasonableness of Personal Reformation, &c.

P. 4. 'We little know how far Un-sanctified Reason may be prevail'd upon to quit its Throne, and resign its Scepter into the hands of Lust, and Appetite. J. F.

Unsanctified Reason is Always Subject to some Lust, or Inordinate Appetite.

P. 5. 'Appeals to Reason may produce Reformation in some men sooner than Appeals to the Scriptures, or Principles of Faith. J. F.

This is Contrary to the Common Sense of All True Christians, and the Express word of JESUS CHRIST, who says, 'Without Me Ye Can Do nothing, And (by the Mouth of his Holy Apostle) 'Without Faith it is Impossible to Please God, And certainly it

it is the same thing to produce Reformation in any man, and to Perswade him Effectually to do those things, which are Pleasing unto GOD, which cannot be Done *Without Faith*.

P. 9. 'It (Reason) stands ready to offer its service to thee to Save thee from, or to receive thee out of those Mischiefs thou hast, or mayst run thy self into, if thou wilt but hear, and obey its advice. J. F.

'Tis evident He speaks of Reason in Contradistinction to Religion, for thus He begins this Section: 'The Persons whose Reformation I particularly design by this method, being men that exercise more Reason, than Religion J. F.

Now it can be no other than a most Detestable *Heresy* to Assert that Reason any farther then as it is *Regulated* by the *Principles of Faith*, can ever Save a man from those Mischiefs, which he would run himself into.

P. 20. 'Notwithstanding the present Captivity of Reason under usurping, and domineering Lusts, so long
as

‘as it hath a permanent and fixed Root,
 ‘and Principle in their Nature ’tis possible it may recover its Throne, and
 ‘Empire over them again. J. F.

Unsanctified Reason may turn its *Subjection* from one Lust to another, but can never have a True Victory over any one Lust, but by *Subjecting it self to the Principles of Faith*, that is to say, by ceasing to be *Unsanctified*, and Partaking of the *True Light*, which is the *Power of God unto Salvation*.

P. 21. ‘Reason would only regulate, and legitimate your Delights,
 ‘and Religion Sanctify them. J. F.

’Tis very Injurious to the Souls of men Professing Christianity to possess them with a conceit that they may Lawfully, or According to the Will of God Act by Two Distinct Principles under the Notion of *Reason*, and *Religion*; For Christianity Obliges All men, Whatsoever they Do in Word, or Deed, to Do All to the Glory of God, which is the *Principal Points* of Right Reason.

P. 99. ‘What is the matter when
 ‘all is sifted and examin’d? why the
 mat-

‘matter is this, some will be more serious, strict, and conscientious than others think fit, or necessary for them to be. *J. F.*

This is a most *Devilish* False Insinuation: And we the True Sons of the Church of England APPEAL to Our Blessed LORD, the True Head of the *Holy Catholick Church*, to Judge between Us, and this most Impudent *Schismatick*, and his Companions: We Aver Before God, Angels and Men, that their *Schism* has been the Cause of many Abominations, particularly, That it has been an Encouragement to the *Anti-Trinitarians* to *Publish* their BLASPHEMIES. What BLASPHEMIES their Neglect of the LORDS PRAYER has Occasion’d is also Manifest to the World.

P. 130. ‘Such as you are, whose whole Lives have been polluted with Profaness, and All Impiety. — You cannot think as others do, that you need no Repentance, or Reformation. In this respect therefore you lie nearer to the Door of Hope, and Mercy than other Sinners do. *J. F.* By

By other Sinners he must needs mean those that have not been so Great Sinners: And whether the Greater or Lesser Sinners, that is to say, whether those that are *More*, or those that are *Less* Averse from *True Godliness*, are Nearest to the *Kingdome of God*, let any man Judge who is neither *Brutishly* Stupid, nor *Diabolically* Impudent.

P. 139. 'This is the change I am
'here pressing him to: — P. 140. It is
'not in any Man's power to convert
'himself—Yet he **Can Do**, and **For-**
'bear to Do many things, the Doing,
'or Forbearing of which has a true,
'tho remote tendency to his Conver-
'sion; and not Doing, or Forbearing
'of them, his Destruction is of him-
'self. J. F.

His Destruction is not of himself Be-
cause he Forbears to Act (or Do any
thing in his own Natural Power, or
Without the Divine Assistance) but Be-
cause he *Rejects* the Divine Assistance,
which by the *Father of Mercies* is Gra-
ciously Offer'd unto him. 'Tis Evident
by J.F's saying, 'This is the change I am
pressing

‘pressing him to, Compar’d wlt̄h these words, ‘He Can do, or Forbear to do ‘many things, &c. That he Encourages men to Act towards their *Salvation* in Their own *Natural* Strength, Whereas Our Preaching is this, That we Can do Nothing, but *Sin* Without the Help of JESUS CHRIST; but ’tis Always Possible for those that *Trust* in him to Abstain by his Assistance from All Known Sin. Now whether this Way of Preaching, or *J. F.’s Way*, be the True Preaching of the Gospel, I leave to the Judgment of Any man of *Common Honesty*, that has Read the *Holy Scriptures*.

P. 140. ‘Nor do I know any reason ‘why you cannot compose your selves, ‘when engaged in God’s Publick, or ‘Private Worship, to a close, and serious ‘attendance to those Duties. *J. F.*

Indeed he might have said, I know no reason, why Any man when he makes *Confession* of the *Christian Faith*, and says the *Lords Prayer*, should not Do it Sincerely, which if he Do, he is *Converted*: But to Suppose (as ’tis Evident

dent he does) that the Persons to whom he speaks, continue *Unconverted*, and yet to say to them, 'Nor do I know any reason, why you Cannot, &c. is *Intolerable Ignorance* in one that Pretends to be a *Minister of the Gospel*: For the Reason, which he says he knows not, is as Evident, as it is, that Our SAVIOUR has said, *Without Me ye Can Do Nothing*. Agreeable to that saying of Our Blessed LORD, and the whole Tenor of the Gospel, are these words in the CATECHISM of the Church of England, after the Explication of Our Duty towards God, and our Duty towards our Neighbour:

'My good Child, know this that thou art Not able to do these things of Thy self, nor to walk in the Commandments of thy God, and to serve him, without his special Grace which thou must learn at All times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer. ———What desirest thou of God in this Prayer?

Ans. 'I desire my Lord God, our heaven-

'Heavenly Father, who is the Giver
 'of All Goodness, to send his Grace
 'unto me, and to all People, that we
 'may worship him, serve him, and ob-
 'bey him, as we ought to do.

I do not find in all his Book one
 word Against those *Hereticks*, who in
 so many Books lately Publisht (and to
 heighten the *Abomination*, upon Pre-
 tence of *Pure Religion*) *Blaspheme* the
Godhead of our Blessed SAVIOUR and
 of the HOLY GHOST; And yet most
 certainly These Men, as much as any
 other sort of Sinners (if not much
 more) Provoke the Wrath of GOD
 Against this Sinful Nation. Since J. F.
 and his Companions make such Boasts
 of HOLINESS, as if they were the
 only Persons that Contend for the Pro-
 moting of it in the World, this I Af-
 firm, and Challenge any *Non-Confes-*
sant to say any thing against it, if he
 will not Submit to my Assertion: That
 the *Holiness* or *Sanctity* of Man in this
 Life is no Other thing, but that *Key*
 of Belief of THE ARTICLES OF
 THE CHRISTIAN FAITH,

which

which the HOLY GHOST worketh
 in his Heart those *Holy Desires* which
 are Exprest in the LORDS PRAYER.
 Now let any man of Common Sense
 Judge whether these Persons are the
 chief Promoters of *Holiness*, who call
 the *Ecclesiastical Injunctions* for the Use
 of the CREED, and the LORDS
 PRAYER in *Religious Assemblies, Toys,*
and Trifles. Against All the False Cen-
 sures, and Contumelious Speeches, and
Backbitings of this sort of Men I con-
 stantly APPEAL to Our Blessed
 LORD, Saying from the bottome of
 my Heart, COME LORD JESUS.

TO

T O
 Mr. JOHN GALPINE,
 Concerning
His Printed Encomium
 Of J. F.

YOUR undertaking to Adorn the Memory of such a PESTILENT *Schismatick*, puts me in mind of what I wrote about Ten Years since, concerning a Person that had a Fancy to shew the like Kindness to the Memory of T. HOBBS. My words were these: 'To Adorn the Memory of 'T. H. what is it but to Provide that 'the Corps of one that *Dyed of the* 'Plague may lye in State, that People 'coming to Behold it may contract the 'Infection?

You say that J. F. 'was well acquainted with the Mysteries of the 'Gospel, and in special with that admirable Mystery of Man's Redemption

'tion by Jesus Christ. How well he
 was acquainted with the Mystery of
 the Gospel we shall take Liberty to
 Judge, who have Observ'd the *Sa-*
tanical Falsehood of a great part of the
 Doctrine he has deliver'd in his Wri-
 tings, particularly in the Book which
 he Impudently Entitles, *The Fountain*
of Life Open'd: In the 182 pag. of that
 Book he has these very words: 'There
 'are not a whole World, no not half,
 'but the far less part of the World Re-
 'deem'd with the Blood of Christ. If
 he that Believed this was well acquaint-
 ed with the Mystery of the Gospel,
 of that admirable Mystery of Man's
 Redemption by Jesus Christ, then cer-
 tainly the Blessed Apostle was very Er-
 roneous, who Says Expressly, 'HE is
 'the Propitiation for our Sins, and not
 'for ours only, but also for the Sins of
 'the **WHOLE WORLD**. Since it is
 the Practice of so many of those that
 Deny the Truth of the Gospel, as *J.F.*
 did, to Accuse us, as if we did derogate
 from the Doctrine of the Necessity of
 the *Divine Assistance* to Do any thing
 in

in order to our Salvation; who Acknowledge that we have 'Learnt to Believe in God the Son, who hath Redeemed us, and ALL MANKIND. I shall shew you that J. F. shew'd himself to be Guilty of this *Pernicious* Error in his Answer to the 20th *Question* in the *Sea-man's Catechism*. 'But I have 'no Strength of my own to come to 'Christ by, and is it not absurd to urge 'me upon impossibilities in order to 'my Salvation?

This is indeed a Question of the Greatest Importance to the Souls of Men. The Answer that is given to it by all True Christians is this, That though of Our selves, or in Our own Natural Strength we are not Able to Do any thing Acceptable to God, we May Do All things Through CHRIST Enabling us: And CHRIST Offers the Assistance of His *Holy Spirit* to All these, who upon the Hearing of the Gospel are Sensible of Their own Impotency to Come to CHRIST, or to Walk in the *Ways of God*. The Answer which J. F. gives to this Question is

is Contrary to the Sense of All True Christians: for He w^d Perswade a man to Act in order to his Salvation in His own Natural Strength. 'You are more 'absurd, says He, in pleading, and pre- 'tending your Impotency against your 'Duty. To which I Reply, that No man shall ever be Able to Perform any Duty, that he owes unto God, 'till he shall be Convinc'd that Of Himself, or in His own Natural Strength, he can Do Nothing, but SIN. 'For you 'think, says He, you have a Power to 'come to Christ, else how do you quiet 'your Consciences with promises, and 'resolves of Conversion hereafter?

Ans. They Follow the *Father of Lies* who Quiet their Consciences with any thing, but a Sincere Resolution by the Help of CHRIST to Abstain from All Known Sin, and to Perform All Known Duty both towards God, and towards Man. Nothing can be more Absurd than for one, who Professes himself to be a Preacher of the Gospel to Disswade men from Believing that of themselves, or Without the *Divine Assistance* they

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are

are altogether Unable to Perform any Duty, to Do any thing Acceptable unto God. // You say, 'He did what lay in 'him to live Peaceably with all Men. Let them Judge whether you speak the Truth, who Consider the Malicious Reproaches he casts on the Church of *England* in the last Book he Publisht, and in his Book Entitled *Husbandry Spiritualiz'd*, and in the Sermon, you have Publisht, Entitled *The Character of an Evangelical Pastor*. *Husb. Spirit.* p. 94. This Book was Printed in the Year of Our Lord 1669, in which thus He *Rails* at the Church of *England*. 'Tho 'there be Preaching, Prayer, and other 'Ordinances left (at least the names, 'and shadows of them) yet the presence of God is not with them. There 'is no marrow in the bone, no milk in 'the breast, and so, as to Soul-subsistence, 'tis all one, as if there were 'no such things. In the Sermon you have Publisht, your *Evangelical Pastor* (that had FOUR WIVES) *Harps upon the same string*. 'Tis manifest that the Ministers he inveighs against are the
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English Clergy in that he Marks them by the Character of those that *Live upon the Profits*, And in that he gave the *Whole Church of England* the same Character, in such plain terms, in the Year 1669. 'There is no marrow in the bone, no milk in the breast, &c. Is not this the same with what he now tells us, *viz.* 'They Preach, they Pray 'because they must do so, but none are 'the better for their Prayers, or Preaching. They seem to labour an hour, 'or two in a week; but their labours 'turn to no account. Nor can be expected to turn to any good account, 'whilst they are neither animated by 'Faithfulness, nor guided by Prudence. 'Agricola writing *De Amantibus Subterraneis*, tells us of a certain kind of Spirits that converse in *Minerals*, and 'much infest those that work in them. 'They seem to busy themselves according to the custome of Workmen. 'They will digg and cleanse, melt and 'sever the *Metals*, Yet when they are 'gone, the Workmen do not find that 'there is any thing done. I Challenge

You, and All your Brethren to Say any
 thing Like Truth Against what I Say
 in Defence of the Church of *England*,
viz. 'That it is most Evident that
 'those Men are Guilty of *Abominable*
 'Iniquity, who Endeavour to Seduce
 'any People from the Communion of
 'this Church, in which the *Fundamen-*
 '*tal Articles* of the Christian Religion
 'are so clearly, and fully Exprest, and
 'those most Important Expressions so
 'frequently Repeated, that Persons of
 'the *lowest Intellectuals*, who do not *Re-*
 '*bel against the Light*, in frequenting
 'our Religious Assemblies, may more
 'easily attain to the Knowledge of all
 'things that are Necessary to their Sal-
 'vation, than by Hearing, or Reading
 'the best Sermons that have been, or
 'shall be Preacht by any of the *Non-*
 '*Conformists*, to the End of the World:
 'Which Assertion is as Evident, as it
 'is, That any *Illiterate* Persons, may
 'more easily Meditate on Truths plain-
 'ly Exprest, and frequently Suggested
 'to their Remembrance, than *Collect*
 'the same Truths out of divers large
 Dis-

‘Discourses, if they were therein *Im-*
 ‘ply’d: So that it can hardly be ima-
 ‘gined, how any Man can be in any
 ‘thing more Serviceable to the *Destroy-*
 ‘er of Souls, than by Teaching People
 ‘to *Despise our Catechism, and Common*
 ‘Prayer. As to Your most SLANDER-
 OUS *Insinuation*, that We, who have
 Warn’d the Country against the Wick-
 ed Errors, that have been Publisht by
 J. F. do not heartily desire the *Prosperi-*
 ty of the Church of Christ, and of the
 Souls of Men, we APPEAL to the Judge
 of All Men, Considering that within a
 very short Time we must Appear Be-
 fore His Judgment-Seat: And we all
 Concurr with Dr. MAURICE in the
 Ardency of that Devotion, which He
 Expresses in his Book Entitled, *A De-*
 fence of Diocesan Episcopacy, pag. 443.
 ‘Lord! How long shall mean Delusi-
 ‘ons be permitted to have so powerful
 ‘and prevailing influence? How long
 ‘shall the Wolf possess the Sheep a-
 ‘gainst their Shepherds, and break into
 ‘the Folds under the disguise of Sheeps-
 ‘Cloathing? How long shall the de-
 luded

'luded have eyes, and not see; and
 'the Souls, for which Christ Died,
 'under the Power of Deceivers? How
 'long will it be e're the *Hypocrite*
 'disrobed, and the People see through
 'the disguise of those, who abuse them?
 'Surely there will come a time, when
 'God will hear the Prayers, and Ex-
 'ultations of his Servants: When the
 'faithful Shepherd shall gather together
 'those that are scattered, and
 'bring back those that are gone astray.
 'When he shall carry them on his
 'shoulders rejoicing, and triumphing
 'in the disappointment of the beasts
 'prey: But who shall live, when this
 'comes to pass? Blessed surely shall
 'their Eyes be, who shall enjoy this
 'sight, a joyful and pleasant thing be-
 'yond expression it will be, to see Bre-
 'thren dwell together in *Unity*.

I Pray God to Bless You, and
 Turn You from your Iniquities: And
 to Bring into the Way of Truth
 those, that Err, and are Deceiv'd
 You,

Your Servant, and the Servant
 of All Men for Christ's Sake, E.

POSTSCRIPT.

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YOU say that all that have seri-
ously perus'd Mr. *Flavel's* Books
must needs *suffrage* with you that *He*
was a Man of a sound and solid Judg-
ment. I have perus'd divers of his
Books with this Serious Consideration,
That I must give Account to Almighty
God what Censure I pass on them.
Amongst many Remarkable Passages
I have taken particular notice of this
in his *Husbandry Spiritualiz'd*, p. 187.
'When Fruits are shaken down from
'their Trees, then the Husbandman
'separates them; the far greatest part
'for the Pound, and some few he
'reserves for an Hoard, which are
'brought to his Table, and eaten with
'pleasure. This excellently shadows
'forth that great separation, which
'Christ will make in the end of the
'World, when some shall be cast into
'the Wine-press of the *Almighty's*
wrath

‘wrath, and others preserved for glory:

‘Those fruits which are preserved
‘on the tree, or in the hoard, are com-
‘paratively but an handful to those
‘that are broken in the pound. Alas
‘’tis scarce One of a Thousand, and
‘such a small remnant of Elected Souls
‘hath God reserved for Glory.

Can you in good earnest conceive it
was Judiciously done of this Famous
Man thus to Compare the Wrath of
God against the Damned, and his Mer-
cy to those that are Sav’d, to the Pound-
ing, and Hoarding of Apples. To any
man that so *Blasphemes* the *Divine Phi-
lanthropy*, as to say that God has *Ab-
solutely Reprobated* All Mankind, except
such a small Number, as One of a
Thousand, I shall give no other An-
swer but this, *The LORD Rebuke
Thee.*

FINIS.